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A
LETTER
OR AN
EPISTLE

To all well-minded Men

In *England, Wales, and Ireland,*

IN SPECIAL

To the PARLIAMENT and ARMY;

And more particularly

To the Lord General

and my Fellow-Souldiers, in,

or out of the ARMY.

Together with a Declaration of the
Army, wherein the true original or intention
of the present Authority,
is clearly Demonstrated.

London, Printed in the Yeer. 1649.



To the READER,

Dear Reader, before thou readest this Epistle, let thy heart be free from prejudice ; and if you knowest the evil or good that dwells in thee, thou wilt discern much of Gods fighting against Anger, Covetousness, and Honor in this world, and in a special maner amongst those that worship not the true God, yet professing high and mighty things ; laying open all or most of the Hypocrisies, and deceit of those men now in Power and Authority, or place of Trust. And when I consider how narrow a path the Parliament walketh in, I tremble, and know not what they would do. Were it not for their pretended great fleshy Army What could they do, or whether could they flie ? nor can they flie from the presence of the Lord, who can in a moment turn the Land against them, and bring them to open Judgment, as it hath others. So farewell.

I rest, yours in him, that is
Righteous, Just and Innocent :
the Peoples true Friend and Servant,

True Englishman.



A Letter or an Epistle to all well-minded men
in *England, Wales, and Ireland*, in special to the Parliament and
Army, and more particularly to the Lord General, and my
Fellow-Souldiers, in, or out of the Army.



Nothing is more dear to us then our Liberties and Freedoms, so nothing can be more grievous then to have our mouths stopped, by the Tyranny of those who are our pretended Trustees (sometimes sitting at *westminster*) in so much, That we must not speak of those just Rights that are our due by the Law of God and Nations, without being declared Traytors, imprisoned, and delt worse withal then the common enemy; nor can we open our mouths for impartial Justice, but immediately we are stiled Levellers, and contemners of Authority, and against all Government: Such is the present condition and prevalency of a sort of men well known, Ambitious to Rule, whose pretence hath always been for good and Godliness, Freedom and Liberty; nay, how many glorious Declarations and Remonstrances have come from them? how have they rent and broken the Parliament in pieces, &c. and made the Nation believe it was for no other end, but to free the people of *England* from that Tyranny and Oppression they lay under, that so the Commons of *England* might have had a free and equal yearly Representative, and an account of all their Treasure? But instead of these our undoubted Rights, we are like, if God prevent not, to be more bound then before; nay, more Tyrannically delt withal then ever, more oppressed then ever: But its no wonder to me, when I consider, how craftily the old Foxes have delt with us; and how they have made us their stalking horses; and as I remember, most of these present Rulers had little Power or Authority about two yeers and a half since, but many of them were in great fear of their lives, in so much, That they sent for particular and five men of the Army, and made their moan to them, weeping and howling, saying, *What shall we do to be saved alive? and how shall we be able to overcome Charls and his faction?* Answer was made by Corner Joyce, and others, *If you will but make England a free Nation, we will hazard all for your preservation.* Immediately great and large promises were made by them to us, Vows and Protestations, calling Heaven and Earth to witness, They intended to make *England* a free State, and not in the least to seek for to set up themselves; if we would but now stand by them. These great and glorious promises made some of us at night and day, ide and run many a wearisom and chargable journey, and never were at rest until we had removed *Charls*, and that faction; and no sooner had we done that, but Consultations were held, how we might be laid aside, but not

wholly disingaged, least they should not be able to cary on their design; and after a little more experience, they found the former faction like to be too hard for them; sent again to some of the active spirited men in the Army, making great moan, weeping and confessing what a golden opportunity was let slip, more firmly ingaging themselves then before; That if God would make way for them to act once more, what good and glorious things would they do for all the people! and that we might believe them. They told us, how they fought not themselves, nor their kindred, nor did they intend Lordly Domination over their fellow Commoners; desiring us to note them for Hypocrites, if ever they made any more Lords in *England*; nor would they except of being Lords themselves, shewing how unchristianlike this Parliament had demeaned themselves towards God and good men, weeping and mourning over those poor mean and despised men that God had made use of for their deliverance, saying unto the poor soldiery, You are the men that have brought us to this honor (I mean my self, *Cromwel*) and should I not make you amends? were ten thousand times worse then the Parliament. Afterward exhorting them never to believe him again, if he did ever forsake them, and cleave to that wretched Parliament, or any part thereof. But no sooner was the great work done, and some great ones removed out of the way; but all former things were forgotten, nay, the men whom God had made most instrumental, as was confessed by *Cromwel* himself, were afterward by him delt unhumanlike withal, nay, that is not all; for he hath laid snares privately to destroy poor *Cornet Joyce* & he that was his man *Spaven*, besides many others that he cannot work over to serve his Kingly Interest. O poor General, be no longer deceived, but go forth in the strength of God, and do what is left undone, least the Lord smite your heart with trembling and horror. Do but read over your Armies Declarations and Remonstrances, and make them good, or dilown them, and speak to us once more in y^r wonted tenderness, otherwise shall we take it for granted, all lies at your door; or say unto us, and the Nation, We shall be slaves at will; for we are now but little better, as we may evidently see and feel; for as soon as any well-minded cordial-hearted man of your Army appears for the making good what was held forth by your self and Army; your Officers can prevail with you, to turn him or them out of Command, if not kill, impeach, or condemn them; but if a great one, or favorite of a faction, do never so hainous a crime, he, or they shall escape without punishment; for instance, *Hammond*, late Governor of the Isle of *Wight*, who disobeyed three positive Orders under Hand and Seal from the Lord General, nay, protested, if he had been in the Isle of *Wight*, he would have fought against General, and all even to death, rather then the King should have been brought to a tryal, and still disowning this Authority: notwithstanding many other things of wait against him, if impartial Justice might be had; but instead thereof, he still receives the Revenues, Rents of that Government, besides he hath lately had four or five hundred a yeer given him, and his Heirs for ever, by this Parliament. Compare this with the shooting men to death, who never disowned the Parliament, nor General, but desired those things might be done which they had engaged for over and over, by the consent of General, and most of the Officers and Souldiers then in the Army. O horrible! who can do less than tremble at this hypocrisie, especially when we consider

consider of *Cromwells* words to us, saying, *God would destroy this wicked Parliament; some for acting wickedly, and others for not protesting against them: But mark and behold how he hath defiled that light of God then breathing from him, (and for what end is evident) for to be a Lord or King is now a better trade, then it was two years since; and if I mistake not, he hath more power now, then ever the Kings of England had. First, a broken Parliament at his command; secondly, a new Modled Councel of State; thirdly, a General that does not dislike him; fourthly, An Army in Ireland, and another in England; besides many reformed Churches in the City of London; all this he makes sure of. Dear friends, and Fellow-Commoners, here is the glory of our Freedoms locked up in the Bosom of one man; here is Ease indeed; a Golden Harvest indeed; what now?*

Can we desire more from this generation, or expect less (for my part no) and therefore I do now begin to acquiesce, and look some other way. I know the Lord will not be mocked; for as he hath, so he will bring down the Scepter of Antichrist, and dash in peeces the Kingdoms of the Earth, and binde Kings and Nobles in chains and fetters of Iron, saying, Bring those mine enemies before me, that I may slay them. O hasten, hasten, ye men in power, that fear the Lord, and delight in righteousness. Do it in sincerity, and simplicity of heart, then shall you be out of fear, then will your enemies be at peace with you, and God will delight to honor you: Redeem your time while it is called to day, and set things in order for a free and equal Government, otherwise will all good mens hearts, and affections be wholly taken from you, and their prayers too. Have you not seen what hath destroyed your forefathers, nay, men of your own House and Army; and do you think you shall escape, except you leave off your policy, and immediately do good to all? no, no, God will not be mocked. This I thought my duty to lay before you, in order to something of a more plainer nature, that so when God will, it shall appear, as my final Testimony against all unrighteousness, and unrighteous men, though never so near and dear to me in the flesh.

The Declaration of his Excellency the Lord Generall Fairfax, and his general Councel of Officers, shewing the Grounds of the Armies advance towards the City of London.

BEING full of sad Apprehensions concerning the danger and evil of the Treaty with the King, and of any Accommodation with Him, or Restitution of him thereupon, we did by our late *Resolution*, upon the Reasons and Grounds therein expressed, make our Application thereby, unto the present House of Commons, that the dangerous evil of that way might be avoyded, and the Peace of the Kingdom settled upon more righteous, safe, and hopeful grounds, viz. a more equal dispensing of Justice and Mercy in relation to things done or suffered in the late Wars, and the establishing of the future Government of this Kingdom upon a safe Succession and equal Constitution of Parliaments, and that (for the ending of present, and avoyding of future differences) to be ratified by an Agreement and Subscription of the people thereunto.

The

This course we took, out of our tender care and earnest desire, that all ways of Extremity might be avoyded, and that those matters of highest concernment, to the publique Interest of this Nation, might be pursued, and provided for (if possible) by those whose proper Work and Trust it was. And herein we were willing to hope that the persons so trusted, or the Majority of them, might possibly have been either driven into that destructive way, by forcible Impulsions, or lapsed thereinto through some Inconsideration, or Misapprehensions and conceived Jealousies: And therefore we did carefully decline the insisting upon any thing that might continue or renew any former Jealousies or Animosities, and kept only to such things as were of necessity or advantage to the common Cause, and of common and equal Concernment to those that have engaged in it: Which things we pressed in the way of Reason and Perswasion only, that might be duly and timely considered. But to our grief we finde, in stead of any Satisfaction or a reasonable Answer thereto, they are wholly rejected, without any consideration of whatever Reason or Justice might in the things set forth or propounded therein; for what less can be understood, when the things propounded were mainly for the avoydance of evils appearing in the Treaty with the King? And yet they put off the consideration of them, till there should be no place left for any consideration at all: First, laying it aside till Munday last, by which time the Treaty (as then supposed) would have been concluded; but that failing, and two days more being added to the Treaty, the consideration of our Remonstrance on the day appointed, and waved and laid aside; the Treaty, the mean while, going on in the former way and termes, and like to be concluded the very next day.

Now, though we are far from that presumption, that the things should therefore be answered or considered, because propounded by us, save for the Reason, Justice, or publique Concernment therein; yet, having no Answer, or any thing shewed us to the contrary, we cannot but upon the grounds Remonstrated (and many more which might be added) remain confident in our former Apprehensions concerning them. And seeing the prevailing part of those to whom we did apply to have as it were, their eyes wilfully shut, and ears stopd, against any thing of Light or Reason offered to them, we finde no place left for our former charitable or hopeful Apprehensions, concerning their error in such evil wayes; but remaining fully assured of the danger & destructiveness thereof, as to all those publique ends for which they were intrusted, and also of the just advantage and necessity which lye in the things we have propounded and insist on, we now see nothing left, to which their engaging and persisting in such ways and rejection of these better things propounded, can rationally be attributed to less then a treacherous or corrupt neglect of, and Apostasy from the publique Trust reposed in them; although we could wish from our seules, we might yet finde the contrary. Nevertheless, we do not in these things assume a standing Power of Judgement (as of Right or Trust) to conclude others thereby, acknowledging that to lye most properly in those whom the people duly choose and trust to Judge for them: But considering that such power, where it is, is committed but in Trust, and that neither this, or any other people, did ever give up their Natural capacities of common Sense or Reason, as to the ends and fundamentals of that Trust, and that as to the breach of such Trust, there

is no higher formal power of man in being to Appeal unto for Judgement, in such case (as all others concerned in such breaches of Trust will) so as we can not but exercise that Common Judgment which in our Natural Capacity is left to us: And though in smaller failers of such Trust, which might be born, without hazard of Destruction to that Interest, and those People, for which especially the Trust is, or where the Trustees were of an indifferent equal constitution in reference to the whole, or where we had an orderly and open way left for a just succession of another formal and proper Judicature to be appealed unto in due time; we should not oppose or hold forth our private Judgments to the least disturbance of that orderly and peaceable course of Judgment so establish; yet in our present case we are so fully convinced of the greatness and destructiveness of these evils we have declared against, and of the necessity and essentiality of those better things we have desired and propounded, and how inconsistent it is with the publike Trust, and fundamental ends of it, still to pursue the one, and reject the others, as that we dare with confidence appeal therein to the common Judgments of indifferent and uncorrupted men, and to the more righteous Judgment of God above all.

And as the incompetency of this Parliament, in its present constitution to give an absolute and conclusive Judgment for the whole, (especially to be the sole Judges of their owne performance, or breach of Trust) doth make the juster way for such an Appeal, so indeed we see no other way left for remedy, in regard the present unlimited continuance of this Parliament doth exclude the orderly succession of any other more equal, formal indicature of men, to which we might hope in due time otherways to appeal.

Thus then we apprehend our selves in the present case, both necessitated to, and justified in an appeal from this Parliament, in the present Constitution as it stands, unto the extraordinary Judgment of God and good people; and yet in the prosecution of this Appeal, as we shall drive it on but to the speedy obtaining of a more orderly and equal Judicature of men, in a just Representative, according to our Remonstrance, (wherein to acquiesce,) so in the present procuring of Justice with the peoples ease and quiet, and in the settling of the Kingdom upon a due, safe and hopeful succession of Parliaments, It is our hearts desire, and shall be our endeavour, that so much, both of the matter and forme of the present Parliamentary Authority may be preserved, as can be safe, or will be useful to these ends, until a just and full Constitution thereof, both for matter and form (suitable to the publike ends it serves for) can be introduced.

And therefore first, It should be our great rejoycing (if God saw it good,) that the Majority of the present House of Commons were become sensible of the evil and destructiveness of their late way, and would resolutely and vigorously apply themselves to the speedy execution of Justice, with the righting and easing of the oppressed people, and to a just and safe settlement of the Kingdom upon such foundations as have been propounded by us, and others, for that purpose, and would for the speedier and surer prosecution of these things exclude from Communication in their Councils all such corrupt and Apostatized Members as have appeared hitherto; but to obstruct and hinder such matter of Justice, Safety, and publike Interest, and to pervert their Councils a contrary way, and have therein so shamefully both falsified and forfeited their Trust.

But however (if God shall not see it good to vouchsafe that mercy to them and

the Kingdom,) we shall secondly, desire, that so many of them as God hath kept upright, and shall touch with a just sense of those things, would by Protestation, or otherwise, acquit themselves from such breach of Trust, and approve their faithfulness by withdrawing from those that persist in the guilt thereof, and would apply themselves to such a posture, whereby they may speedily and effectually prosecute those necessary and publike ends, without such interruptions, Diversions, or Depravations of their Councils from the rest, to their endless trouble, oppression and hazard of the Kingdom as formerly, and for so many of them, whose hearts God shall stir up thus to do; we shall therein, in this case of extremity, look upon them as persons having materially the chief Trust of the Kingdom remaining in them, and though not a formal standing power to be continued in them or drawn into ordinary Presidents; yet the best and most rightful they can be had, as the present state and exigence of Affairs now stand; And we shall accordingly own them, adhere to them, and be guided by them in their faithful prosecution of that Trust, in order unto, and until the introducing of a more full and formal power in a just Representative to be speedily endeavored.

Now yet farther to take away all Jealousies in relation to ourselves, which might withhold or discourage any honest Members from this course, as we have the witness of God in our hearts, that in these proceedings we do not seek, but even resolve we will not take advantages to our selves, either in point of Profit or Power; and that if God did open to us a way, wherein with honesty and faithfulness to the publike Interest, and good people engaged for us, we might presently be discharged, so as we might not in our present Employments look on, and be accessory to, yea supporters of the Parliament, in the present corrupt, oppressive and destructive proceedings, we should with rejoicing, and without more ado, embrace such a discharge, rather than interpose in these things to our own vast trouble and hazard; so if we could but obtain a rational assurance for the effectual prosecution of these things, we shall give any proportionable assurance on our parts, concerning our laying down of Arms, when, and as we should be required: But for the present, as the case stands, we apprehend ourselves obliged in duty to God, this Kingdom, and good men therein, to improve our utmost abilities in all honest ways, for the avoiding of these great evils we have Remonstrated, and for the prosecution of the good things we have propounded; and also that such persons who were the Inviters of the late Invasion from Scotland, the Instigators and Incouragers of the late Insurrections within this Kingdom, and (those forcible ways failing) have still pursued the same wicked Designs by treacherous and corrupt Councils, may be brought to publike Justice, according to their several demerits, For all these ends we are now drawing up with the Army to London, there to follow Providence as God shall clear our way.

*By the Appointment of His Excellency the Lord Fairfax,
Lord Generall, and his General Council of Officers
held at Windsor.*

Signed,
John Rushworth, Secr.

FINIS.









